

They may recommend measures, but not enforce them. In the peculiar exigency of the case, and disband immediately when the case, among Baptists no standing councils or calling these councils there is nothing to unite in requesting several sister churches to meet with it by their pastor and one brethren, to deliberate on the cause of unity or embarrassment. But it sometimes happens that an *ex parte* council becomes

In that case, the person or persons church to agree upon the calling of a proceed to call an *ex parte* council, the whole case may be submitted even then the church is to be meeting of the *ex parte* council, and in. If the church is thought to have in the premises as may be deemed

Most generally a settlement of the are ensued; or at least, a mutual council upon, whose advice is commonly con-

method of licensing and ordaining. This whole matter is confined to the churches. It is held that no church, or churches on this subject. With officers, and calling into exercise its still, while this right is conceded to it, is claimed as a ground of greater against imposition, and as a matter of neighboring ministers and church consulted as to the expediency of calling to ordination any one of its Little more, however, is expected on than that the candidate be requested to gifts in the pulpits of several of the, and their general approbation before the full license is granted. Or considerable time elapses between the a candidate to preach, and his induction of a pastor by ordination; so opportunities of understanding the and qualifications of the candidate, are the several pastors and brethren who upon to take part in the exercises. Although the Baptists have somewhat from the precipitation their churches on this point, they are their system of induction into the ministry. They have such a dread of clerical usurpations, and priesthood, that they look with suspicion upon deviation from the principle of church in, regard to the election of all others.

method of ordination, it is sufficient when a church has called a man to and his acceptance has been duly signed proceeds to invite a council, in the to deliberate on the propriety of its wishes by a public recognition of with appropriate solemnities. If concur in the propriety of proceeding, a time is set apart for the public, and persons are chosen of their number a sermon on the occasion, to offer prayer and lay on hands, to deliver a vote to the candidate, to extend to of fellowship, and to address the congregation.

method of transacting church business, by virtue of his office the moderator, and presides during the transacting business of the church, except what himself. In such a case, or in case it is proper for the senior deacon one who may be chosen, to preside. All questions are decided by a of the brethren, except such as reception of members. Here the vote be unanimous. The rules commonly deliberative bodies, govern their business meetings. The assent is expected in the reception of members ordinary business they usually whatever.

worship. Public worship is usually the pastor or officiating minister, same manner as in Presbyterian and churches. Formerly, laymen soon, after the sermon, to take part, and this practice still continues. Written discourses are more than were in former times.

RED FIRE INSURANCE CO. of State House Square.—This last of the kind in the State, having been than thirty years. It is incorporated with **Hundred and Fifty Thousand Dollars**, in the best possible manner. Insurance, Dwellings, Stores, Merchandise, and personal property generally, from loss on, the most favorable and satisfactory

will adjust and pay all its losses with liberality, and thus endeavor to retain the patronage of the public.

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Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

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The Christian Secretary

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TERMS.

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REMITTANCES BY MAIL.—A Postmaster may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it.—POSTMASTER GENERAL.

For the Christian Secretary.

The Child's Dream.

BY HOWSER.

"Is the child dead?" 2d Sam. 12: 19.

Your loved one is not dead—he sleeps,

And dreams amid his slumbers.

That angel music o'er him sweeps

In sweet, seraphic numbers.

His eyes are closed, but O the sight

That opens on his vision,

Wings pure spirit with delight—

He dreams it is Elysium.

He dreams he sees a cherub throng

Before his Saviour bending;

And that himself in their sweet song,

His own sweet voice is blending.

His dreams were once of earthly bliss,

Prest to mortals given;

But they were all unlike to this,

For now the dreams of heaven.

So blest is he in this sweet dream,

That it would ne'er awake him,

E'en if his mother called his name,

And in her arms did take him.

His was a soul too pure for earth—

Clay long enough destined it;

'Twas heaven first gave that spirit birth,

And heaven has now regained it.

At the recent meeting of the ministers of Litchfield County, the following essay was read.

ESSAY.

In taking a view of the condition of the churches in this and the adjoining states, we are constrained to say that God hath done great things for us, for which we ought to rejoice with thankfulness of heart. The last year has seemed to be a year of the right hand of the Most High. Most of the churches have been quickened, and sinners have been hopefully converted and added to their number, and they are now rejoicing in the goodness of God. But still there are more or less churches in almost, or quite, every county, that think themselves too feeble to sustain the stated ministry of the word and ordinances of the Gospel, and when some of these churches have been revived and increased by additions, they have soon relapsed to their former coldness and weakness.

Query: *What is the cause of, and the remedy for these evils?* We reply:

1. One cause of these evils may be owing to the want of ministers deeply imbued with the Holy Spirit, in the churches that are able to sustain a pastor.

The influence of such a ministry would be felt abroad as well as at home. How many pastors seldom go out of their own town, except to a large public meeting, or on a pleasure visit to their friends, unless it is now and then to exchange with other ministers. Their excuse is, that their labors are all needed at home. This may be the case sometimes, but is it all the time? We know that pastors can always find employ at home, with their own dear people. But when the faithful laborer realizes that sinners in his own country are perishing for want of knowledge, and churches languishing for want of some one to break to them the bread of life, can he not, and will he not find time to visit those destitute regions, if not on the Lord's day, at least on other days, occasionally; and spend four or five days in a week going from house to house, and pray, exhort, warn and instruct those who have ears to hear, and then, if he can get the people together, preach Christ to them in the evening. We think that no Christian church will object to this being done by their pastor, four or five times in a year, and they ought not to object to his staying over the Sabbath, when circumstances require it. It appears to us that the want of such spirited, heavenly-minded laborers is one cause of the evils alluded to, and that if every pastor would thus faithfully extend his influence among the destitute churches, it would be instrumental of awakening them to duty and of increasing their strength, by the blessing of God on their labors: but while this is neglected, the feeble churches are discouraged, and more enfeebled.

2. The want of holy, persevering effort is a cause of there being so many feeble churches in our country. We have no reason to expect prosperity in the pursuit of any object, without using suitable means to obtain it. We may earnestly desire the accomplishment of an object without labor, but the soul of the sluggish despatch and hath nothing. The diligent hand maketh rich. Leanness of soul is the natural effect of desire without effort. It may be said that Christians depend entirely upon God for the accomplishment of their object. This is true; but do they not as much depend on him for their yearly harvest, yet they do not expect it without diligently using means to obtain it. We do believe that, in general, the want of holy, persevering effort in humble dependence upon God for success, is followed by a famine for

want of the bread and the water of life, and we generally see that those churches which make the most suitable effort are the most prosperous. It is therefore evident that the evils complained of accompany the want of holy, persevering effort. Now, let us visit the languishing churches and inquire of some of the members whether they have a prayer meeting every Sabbath, when destitute of preaching. Not generally; would be the answer. Do you have a stated prayer meeting every week? No! How often do you have them? What shall I do? says the minister, I am owing two or three hundred dollars that must be paid soon.—The reply is—we have paid all that we are able; some that have subscribed will not pay, and you may be to blame some, as well as the people, for we never promised that we certainly would give you so much a year; we only promised to try to raise so much, but there was no individual or individuals responsible for the sum.

So much for ten, fifteen or twenty years' labor. Alas! for the poor minister and his creditors, the poor deacons and the poor church. Now, what will be the probable result of all this want of punctuality?

Let the members of these churches covenant together to pray daily in their families; to have preaching when they can on the Sabbath, and when they cannot procure preaching on the Sabbath, have a prayer meeting; to sustain a prayer meeting at least once a week between the Sabbaths; to warn sinners as they have opportunity, and endeavor to provoke each other to love and good works. Let them faithfully and perseveringly pursue this course, and we believe they will soon rise above their embarrassments, and become comparatively a strong, efficient community by the blessing of God on their efforts, they will make more holy effort. We think that the remedy for all this is obvious.

As respects the church, we say she is on the decline. God has a controversy with her, and she cannot prosper without repentance.

It is an uncommon occurrence to find a church wishing to have preaching for the year, but the members are not punctual to have their arrangements made till it is too late to have a Sabbath school, and this also has a debilitating effect upon the church.

We admit that God can (if he so designs) form Bibles in all the languages of the earth, authorize the wind to carry them to the places of their destination, and then by supernatural power educate men to read and understand them. He can, if he pleases, commission angels to publish the gospel to the world. He can, if he pleases, carry on this work, and accomplish the object of the great work of redemption without the instrumentality of his creatures, but he has otherwise determined. Glory be to His name, and thanksgiving forever, in that He has commissioned the church to send the Bible to all nations, and to preach the gospel to every creature, and it costs money or worldly treasures to carry forward this work by human instrumentality. Preachers must have bread to eat, and raiment to put on; their families must have the necessities of life afforded them; the translators, printers, publishers and distributors of the Scriptures must be paid in worldly treasures. All these expenses must be sustained by the Christian church. Hence, we see that liberality is absolutely necessary in order to be instrumental in carrying on this work, and that no church can be strong and efficient without it.

We do not need go on to multiply instances; the above facts, of too common occurrence, are sufficient to illustrate the principle, and show that the want of punctuality in the members of a Christian church cannot fail proportionately to weaken the body, and that such churches, in order to become prosperous, must become punctual. Let every thing be done in due season, remembering that Christ had not made the atonement in time, the great plan of redemption would have been thwarted.

6. An inordinate thirst for novelty or something new has a direct tendency to debility in the Christian church.

1. It induces members to neglect the ordinary meetings of the church, and this, of course, has a tendency to weaken the body, to discourage the minister, and enfeeble those who wish to hold up his hands.

2. It tends to corrupt the mind, and make it unstable, to debase the soul, and very much less, if not destroy its spirituality and heavenly-mindedness. Every one can see that all this cannot fail to weaken the energies of the church.

3. It naturally tends to break the cords of union in the church, separate very friends, and greatly weaken the moral power of the Christian community. If any doubt this, we ask them to tell us what it is that gives efficiency to error, and causes its rapid spread over the earth. Is it not love of novelty that sanctions the inventions of men, and prefers them to the word of God, the good old way. Is it not the love of novelty that gives currency to Mormonism, to Millerism, and all other isms that have been introduced since the apostolic age? Atrocious errors cannot gain a foothold where an inordinate love of novelty does not exist. The love of novelty is the prolific source of error.

4. It tends to separate the pastor from his people. If there is a minority of the members (not to say worshippers) of novelty in the church, their influence operates mostly against the pastor. It may be that he gives them a new sermon, whenever they hear him preach. They do not complain of the want of variety in his sermons, there is a sufficient variety of matter and manner to interest the lovers of truth. His voice, in the variety of its tones and gestures is music in their ears, while it is novel to them, but after a year or two, he utters no sound but what they have heard him utter before; his gestures are the same over and over, and they are tired of hearing him, and what next? Why, we must have a new minister.

Mr. — has preached here long enough, our children begin to complain of hearing the same sound over and over again; he has lost his influence among our young people; but how shall we do?—the majority of the church are attached to the pastor, and wished not to give him up; and we are a minority. Says one, I will go to another meeting where I can be fed; another, my children will not hear him; another, I shall withdraw my support from him; says a fourth, it is best to call a church meeting to prevent a division.

The subject is agitated a few weeks or a month, a meeting is called, and in a few months the minister is dismissed and the church and society are confused, some rejoicing and some mourning. They have occasional preaching, some of the members are much pleased, and some are dissatisfied. They attempt to settle a pastor, but there is want of union. Month after month, and it may be years pass away before this object can be accomplished. The church grows weaker and weaker, but finally the difficulties are all hushed to silence—a pastor is settled, a few are pleased above measure, and the rest conclude to bear their own burden. This state of things remains a year or two, and there is another blow up, and the new pastor shares the fate of the former in a similar way. Many churches have thus been reduced from affluence, and rendered enfeebled and almost destitute of moral power.

Suppose a people procure a pastor; they encourage him to believe that they will give him

\$300 annually. The first year they fall short but little; the second they fail one third; after this they fail one half. Year after year passes away; the minister is embarrassed in his circumstances; he complains to the deacon; he is told that the members of the church have paid what they subscribed; there are some behind on subscription, a part of which may yet be collected, but our subscriptions have been much short of what you claim, for several years past. What shall I do?

How often do you have them?

Very seldom; we are unable to get the people to attend a prayer meeting; we are a poor, feeble band of brethren. Do you pray in your families daily?

Why, there may be a few that do, but this duty is too much neglected among us.

Do you have a stated prayer meeting every week?

No! How often do you have them?

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THE CHRISTIAN SECRETARY.

Emancipation.

The Baltimore Saturday Visitor, publishes a letter from Rev. Dr. Brisbane, who removed from South Carolina to Cincinnati, Ohio, a few years ago. Dr. B. states that on leaving the South he sold his slaves, about thirty in number, to a neighbor and connexion, but about eighteen months after, having become convinced that "to hold slaves is a wrong to man and a sin against God," he commenced efforts to emancipate them.—He at length succeeded in obtaining a bill of sale for all but one woman, and her two children, and has conveyed them to Ohio, except "an elderly woman who still remains in Carolina, preferring to risk the laws of the State to leaving her husband and son." The number thus emancipated is twenty-seven, which he states he has effected at a cost of about \$17,000.

This is a noble act, and we hope it may be the means of provoking the zeal, and love, and generosity of many others at the South to "go and do likewise." Such an act will not lose its reward. Acts like this will stir up the spirit of noble emulation, of which the people of the South are by no means destitute.—*Chr. Watch.*

FINAL DESTRUCTION OF THE WICKED.

The doctrine of the final destruction or annihilation of the wicked, held by a portion of the Second Adventists, has been under discussion for some weeks past in the Congregational church in this city, Rev. C. Fitch, pastor. Mr. F. having announced himself a believer in the doctrine, and brought forward his proofs, the following resolution was introduced and debated:

Resolved, That in the opinion of this church, the views expressed by our pastor, Rev. Mr. Fitch, on Monday evening last, respecting the final destruction of the wicked, are unscriptural, and consequently erroneous.

Last evening the vote was taken on the question of adopting the resolution, and stood—Ayes, 15; Noes, 40; blanks, 10; absent, 81.—*Cleveland Herald.*

The Unpardonable Sin.

We think the following conclusion may be safely adopted.—That the unpardonable sin of blasphemy against the Holy Ghost, consists in treating the Holy Spirit—His operations—His influences—and the salvation of which he is the minister—with a malicious, spiteful contempt—and spurning Him with malevolent, unfeigned abhorrence—by a distinct, voluntary act—and with a perfect knowledge of the magnitude of the crime.

* * * * *

Paul says, of those who have committed this sin, that "there remaineth no more sacrifice of sin." This assertion renders it unquestionable that they are beyond the possibility of salvation, and that their case is as absolutely hopeless as though the Lord Jesus had never shed his precious blood for the sins of mankind; and without the shedding of blood [the offering of a sacrifice] there is no remission.—*Morn. Star.*

Missionary Facts.

In CHINA, Protestant missions were commenced in 1807, by the appointment of a single individual. A second was appointed in 1813, and two more were designated in 1817. The whole number who have joined the different missions, to this date, is fifty-nine; of these ten have died, nineteen have retired, and thirty remain in connection with the missions. The amount of labor performed by these, in preaching the gospel, in teaching the young, in translating and publishing the Holy Scriptures, in writing and circulating Christian tracts, in healing the sick, in giving aid to the poor, and in various other ways, has been by no means inconsiderable; and indirectly great benefits have been secured to science, commerce, and general government, through the agency of these missions.

In TURKEY, we find that in consequence of the execution of a young man, for having renounced the Mohammedan faith, remonstrances were addressed to the Porte by the foreign Ministers of European Powers: and these were followed by instructions from their various courts: and then renewed representations were made, especially by the French minister, declaring the duty of affording protection to the Christian population, the inconsistency of such conduct as the past with the charter of the rights of the people given by the Sultan a few years since, and the impossibility there would be of the interests of the Turkey being sustained by the powers of Europe, if such a thing should be repeated. In the view of these representations, we have seen the President of the Grand Divan, upon whom the responsibility was thrown, dismissed from office, to show that the government, as such, was willing to condemn the act; and we have seen persons still higher in office wavering in their places. We see the Turkish government, which was gradually receding from the faithful execution of the new liberal institutions, obliged to promise that all its proceedings shall be hereafter conformed to them.

On the WESTERN COAST OF AFRICA the English Baptists are commencing an extensive mission at Fernando Po, and the adjacent country on the Cameroons. They are afraid, however, that their operations at the former place will be embarrassed by the Spanish government, which has recently taken possession of that island, proposing to colonize it. That government has recently received its claim to all of its former possessions on this part of the coast, embracing Fernando Po, the island of Corisco, about forty miles north of the mouth of the Gaboon, and the island of Anabona. Their real object is not known. It may be to bring these places into market, as it is supposed that England wants them in order to suppress the slave trade. Or it may be to facilitate the designs of the Pope on Western Africa. For the use of this mission, the English Baptist Miss. Soc., have built and sent out an iron steamer, at an expense of \$10,000.

From the Boston Recorder.

Posture in Devotion.

MESSRS. EDITORS.—Yesterday I attended worship in the new and beautiful church of Rev. Mr. Kirk's congregation, and was happy to hear some incidental remarks on the mode of public devotion. It seems that the subject had been referred to a committee, and as they were not yet prepared to report, the pastor made, at their request, a few suggestions on some changes deemed desirable in certain parts of their exercises.

The substance of his remarks on the posture in the exercise was, that we should stand to sing the praises of God, sit to hear his word, and kneel or bow in prayer.

I would not, as the speaker did not, urge any arguments in favor of this suggestion, but refer it entirely to the taste and good sense of every worshipping assembly; yet I cannot forbear to express a strong hope, that this subject will engage more attention, and that some incongruous, if not irreverent habits, fast creeping upon the community in this particular, will ere long be corrected. I have some peculiar means of observation on this subject, as my duties introduce me every year into a hundred different congregations, or more; and I must confess I am pained, almost shocked at the seeming heartlessness of not a few assemblies in their acts of devotion. Nearly all sit perfectly erect, apparently with little concern in the prayer the minister is making, and very much as if they had employed the minister to do all the praying for them. I should think it enough to freeze the current of devotion in the preacher's heart. He rises to lead the worship of a whole congregation; and not a knee is bent, no head bows; he stands alone. Is this right or expedient?

NICODEMUS.

Churches in St. Louis.

There are 22 churches in St. Louis, including Campbellites, Unitarians, and Universalists. The different meeting houses, finished, or in process of erection, will seat about 12,000 persons. The Roman Catholics can accommodate over 6,000, or one half as many as the anti-papal churches.

Of the above Protestant churches, three are Presbyterian, containing about 900 members; three are Baptist, having about 700 members; four are American Methodist, embracing about 700 members. Besides these there are the Associate Reformed and the German Methodist, and two African Methodist churches.

St. Louis is regarded as the seat of the Beast, the head quarters of Popery in the West. It is cheering to find so strong a Protestant influence, opposing the efforts of Romanism.—*Chr. Reflector.*

From the Boston Recorder.

Foreign Items.

PARLIAMENTARY GAMBLING.—Proceedings have been instituted against several members of parliament, and others, for horse-racing. The Duke of Richmond introduced a bill to arrest these actions, and Lord Brougham, in moving the second reading of the bill, stated that thirty suits had been issued, involving penalties to the amount of nearly £500,000. One peer, he said, had been sued for £68,000, another for £102,000, and a country member for £120,000. A fine specimen of the morality of noble Lords, and of the disposition which exists to redress the grievances of the suffering poor.

SUPPOSED TRANCE—a remarkable case.—About the 1st of February, a man named Wm. Francis, while in a public house in London, was seized with a violent palpitation of the heart, and dropped down almost instantly. A surgeon was called, who pronounced him to be quite dead, and left him. Another physician was called, who succeeded in bleeding him, but could not restore animation. It was decided to have a post mortem examination, and a verdict was rendered accordingly. But on Sunday, two days having elapsed, the countenance gradually received its natural color, and the chilliness of death gave way to a slight warmth. Two surgeons were called in, and on opening the eyes, they did not appear set in death, but the surgeons expressed no confident opinion. The body was taken out of the coffin and placed on a bed. A later number of the paper containing the above statement, says, "It is now twenty-four days since the inquest was held on the body of the young man, yet there are not the slightest symptoms of decomposition, the limbs are not stiff, nor the sides cold. The relatives still entertain hopes, and the body is frequently washed. The doctors do not know what to make of the case."

FREE CHURCH OF SCOTLAND.—There are two hundred young men in the divinity hall of Edinburgh, under Rev. Dr. Chalmers, who have resigned their advantages of an establishment, and are preparing for ministration in the free church. Free church principles, it is also stated, are steadily advancing among the young men at Glasgow and other large towns of Scotland. The work of raising funds for the erection of six hundred places of worship for the free church, is vigorously prosecuted. As an illustration of the need that the church has of places of worship, it is stated that the free church in Canobie are still compelled to meet for public worship on the high road, without shelter or protection from the inclemency of the wintry elements.

From the Christian Herald.

The Jewish Year.

Many persons have heard within a few months of the Jewish year, to whom the expression was totally unknown before, and much uncertainty seems to exist as to when the present Jewish year will end. The ancient Jews had what may be called their civil and their ecclesiastical time. Their civil year commenced at the autumnal, and their ecclesiastical year at the vernal equinox, which answers to our Sept. 20th, and March 20th. Hence, Mr. Miller, taking the ecclesiastical year as the basis of his calculation, said some months since in his published letter, that the Lord would come between the 21st of September and the 21st of March, and that he never had any other time. The civil year, A. D. 1843, according to the Jewish calendar, ended with the 20th of September last. The ecclesiastical year 1843 ended the 20th of March. The year began with the vernal equinox; but in consequence of an error of five or six days in making up the year, growing out of their ignorance of astronomy, their years were so much too short, and to keep the year with the seasons, they were obliged every few years to add a month. Now this intercalation of a month, throws in to keep the year in its place, interposes no difficulty as to the determining when the true Jewish year 1843 expires. When the year got out of its place it fell back, was too short—ended in February or too early in March. The Jews could not keep it in its place because of their ignorance of astronomy. But now the calendar is corrected and the vernal equinox is ascertained astronomi-

cally to take place March 20th. This is the true time. It is God's time, and therefore must be correct.

From the Bap. Advocate.

The Baptist Church at Williamsburg.—The cause here presents an encouraging aspect; and there is an opening and ample field of usefulness in this place for a good minister of Christ, and should the church obtain a talented, lively and laborious pastor, she will, under the blessing of God, be built up and edified so as to verify on her behalf the promise of God as prophesied by Isaiah: "The little one shall become a thousand, and a small one a strong nation."

The pulpit has been occupied for the last four or five months by the Rev. Theophilus Jones, during which time the Lord smiled upon his cause, and gave sufficient evidence that he was in the midst of us, by giving testimony to the word of his grace, and constraining sinners to submit to his righteous government, by being buried with him by baptism.

The Welsh Baptist Church in New York being at present destitute of a pastor, (brother Morris J. Williams having given up the charge of the church to go to Wales,) gave me a call or invitation to become their minister. Taking in view the state of the Welsh church, which is destitute of a minister, and has lately bought a piece of ground to build a house of worship on, and the great number of Welshmen residing in the city, many of whom go to no place of worship, after much deliberation and prayer, I considered it my duty to decline accepting an invitation to labor longer with the church at Williamsburgh, and from the urgency of the Welsh cause in New York, I accepted their invitation, and intend entering (the Lord willing) on my new field of labor next Lord's day, April 7. —T. JONES.

Williamsburgh, April 1, 1844.

* Baptized 7.

The meeting of the General Assembly of the Presbyterian Church, Old School, is to be held in May next, at Louisville, Kentucky, and will be opened by a sermon from Rev. Gardiner Spring, D. D.

Christian Secretary.

HARTFORD, APRIL 12, 1844.

From the Biblical Recorder.

Prayer for the Convention.

While our brethren are discussing and reflecting upon matters to be decided at the approaching meeting of the Triennial Convention, let us exhort them by all means, and above every thing else, not to overlook the necessity of **much fervent prayer**. We all profess to believe in a "wisdom that cometh from above." That wisdom is needed—without it, our wisdom will be folly. God will be injured for of this blessing—his faithfulness is pledged in behalf of his people and his cause—let us prove him. To all who desire the peace and prosperity of Zion—the progress of the missionary cause—the triumph of righteousness, and the glory of God, we say, pray, pray, pray, for the commencement to get him at this "job," as he expresses it, but have thus far failed in the attempt. However, we are glad to find that he is about to make the grand attempt.

We shall cheerfully allow our friend, not only to make a beginning, but to go through with his argument on the "scriptural tendency of slavery," for we have endeavored from the commencement to get him at this "job," as he expresses it, but have thus far failed in the attempt. However, we are glad to find that he is about to make the grand attempt.

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THE CHRISTIAN SECRETARY.

Selected Summary.

CASSIUS M. CLAY.—We stated last week, on the authority of the N. Y. Tribune, (a paper generally correct,) that this gentleman had liberated all his slaves thereby sacrificing some forty thousand dollars. We have since learned that this is not the fact. Mr. Clay has liberated nine of his slaves, and intends to liberate the remainder as soon as a lease, by which they are at present held by another person, expires, which will be in the course of the present year. He designs to employ his emancipated slaves as free laborers.

PASTORAL DUTIES.—The Watchman of the Valley says they were recently informed by a Presbyterian clergyman, that he had three distilleries under his pastoral care; and that he formerly had five. They should be at once dismissed from the church, and the pastor thereby relieved from the care of such disagreeable parishioners.

TRIENNIAL CONVENTION.—The Rev. Dr. LYND OF CINCINNATI is to preach the opening sermon at the meeting of the Convention in Philadelphia on the 24th inst. The Rev. BARNAS SEARS of Newton is his alternate.

NEW HAVEN.—We were informed by the Rev. Mr. Teasdale, a day or two since, that twenty-six members have been added to his church by baptism since the commencement of the revival, and that twelve or thirteen more would go forward in the ordinance next Sabbath.

The New York Baptist Register mentions a revival at Auburn, where about twenty persons have been hopefully converted, and fourteen baptized within a few weeks past.

The Texas question still remains unsettled. It is said the treaty is finished, and will shortly be submitted to the Senate for ratification. We do not believe that we three of that body will be found in favor of the measure.

INSANE ASYLUM, R. I.—The Legislature of Rhode Island has granted a charter for an Insane Asylum. It will be recollected that the late Hon. Nicholas Brown bequeathed thirty thousand dollars for the purpose of founding an asylum. A number of gentlemen had interested themselves in raising a sum sufficient to render the bequest of Mr. Brown available, and at a meeting recently held by them, CYRUS BUTLER subscribed forty thousand dollars, on condition that an equal sum should be raised on subscription. The Institution will undoubtedly succeed.

THE ELECTION.—We stated in our last, that the vote of this State would not fall much short of fifty-eight thousand. The returns received since that time, show that it will not fall much short of **sixty one thousand**. This is the largest vote ever polled in this State, by some four or five thousand. The three parties polled, respectively, in full round numbers, as follows:—Whig, 30,000, Democratic, 29,000, Liberty, 2000.

COMMUNICATIONS.—We have several communications from various sources, which we are under the necessity of laying over till a more convenient season. The lengthy one from "N. B." on the Triennial Convention, shall be attended to next week, if we can find room for it.

PASTORAL CHANGE.—The Rev. C. Tilden, of Three Rivers, Mass., has removed to East Lyme, Ct., where corresponds are requested to address him in future.

We learn from the Providence Journal that the Rev. J. Dowling of that city announced to his congregation Sabbath before last, his acceptance of the unanimous call of the Berean church, New York, to become their pastor.

DONATION.—The Rev. Barnas Sears acknowledges the receipt of five hundred dollars for the benefit of the Library of Newton Theological Institution.

SING SING STATE PRISON.—A correspondent of the New York Sun represents the moral and religious culture of this prison as entirely neglected, and the most frightful personal punishments are said to be indulged in by the keepers.

NEW YORK CHARTER ELECTION.—The election for Mayor, Alderman, &c. for the city of New York took place on Tuesday last, and resulted in the defeat of both the regular parties, and in the triumph of a third, known as the Native American party. Mr. JAMES HARPER, of the firm of Harper & Brothers, is elected Mayor, by a majority over both the other candidates; and twelve or thirteen, out of the seventeen wards of the city, have been carried by the Natives. We believe this result was wholly unexpected by the public.

WILMINGTON, DEL.—Upwards of one hundred and fifty persons have been added to the Baptist church in this place since the revival commenced there.

D'AUBIGNE'S HISTORY OF THE GREAT REFORMATION.—BRIDGED. By the Rev. EDWARD DALTON. Vol. I. Being an abridgment of the first three volumes. New York: John S. Taylor & Co. 1843.

One of the chief excellencies of this abridgment is, that it brings the work within the reach of every one who may be disposed to read the best history of the Reformation ever written. Another is, the abridgment itself. By retaining the substance of the work, and at the same time excising all that is not absolutely necessary to furnish a history of the Reformation, Mr. Dalton has furnished just a book as has long been wanted for the use of Sabbath Schools, and for the benefit of the young. For sale by J. Paine; price 50 cents.

THE WRONGS OF WOMAN. By Charlotte Elizabeth. New York: John S. Taylor & Co. 1844.

The writings of Charlotte Elizabeth are already perfectly familiar to the reading community of this country. In the volume before us, she has most nobly defended the "Rights of Woman" not by advocating the rights of the rich and aristocratic, but by entering the factories and workshops of Great Britain, and presenting a true and faithful picture of the wrongs of woman. A perusal of the wrongs and sufferings of females employed in English factories, as related by Charlotte Elizabeth, is enough to make every one possessed of the least share of humanity, an advocate of the "Rights of Woman." For sale by J. Paine.

EMANUEL ON THE CROSS AND IN THE GARDEN.—This is a volume of sermons from the New York press, reprinted from an English Edition. They are the composition of Rev. R. P. Buddicom, one of the "evangelical party" (so called) of the English church. This might be inferred from a remark in the Preface, that he has made free use of the writings of Hall (Bishop) and Flavel, in his meditations upon these solemn and interesting themes of discourse. The book is well worth its price. Published by John S. Taylor, N. Y. For sale by John Paine.

LYRIC GEMS OF SACRED POETRY. Edited by S. F. Smith. Boston: Gould, Kendall and Lincoln.

Another of those beautiful diamond editions of which this Boston firm has recently issued so many and so exquisite. It is appropriately named "Gems"—not the least brilliant of which are the contributions of the editor himself; though peradventure, it may better become us than him to range them in that category. Go to John Paine's.

The stone-cutters of Boston have struck for higher wages. They have been receiving \$1.50, and ask \$1.75.

GREEN FEAS.—The Savannah Republican of the first instant, says—"Green Feas were served up at the Mansion House on Saturday last. These are the first that have been brought to market this season, grown in the open air."

From the N. Y. Herald, April 6.

FOREIGN NEWS.

Very Late from India—Highly Important Intelligence—Tremendous Battle.

We have received by the Douglas, Capt. Townsend, from Palermo, via Gibraltar, arrived last night, the "Gibraltar Chronicle" to the 6th ult., inclusive.

It contains late and important intelligence from the East Indies, by the overland mail, and also news from Spain.

There had been a terrible battle between the British and the natives, in which five thousand were killed, and a great many wounded.

It appears that the English are not to hold India in quietness. Why should they?

GIBRALTAR, March 5.

To-day we have a third version of the circumstances under which the Spanish Consul Agent at Mazagan lost his life. He was, it is now said, in the country, unescorted, but armed; and having reason to believe that some Moors had in with, were preparing to assault him, he fired and wounded one of them. For this, it is added, he was arrested and sentenced to death. An authentic account of the occurrence will probably be published before long, and we shall then know which of the three versions we have mentioned is correct. In the meantime the Spaniards are highly incensed at what they consider a gross violation of the law of nations; and the periodical press loudly calls upon Government, to resent the inflicted wrong, even to the length of going to war, if full satisfaction be not given by Moorish Government. And war is likely to ensue, according to a remarkably well-informed correspondent, but not on account of the unfortunate agent's death. There is, says the letter, a more serious ground of complaint—the Moors have taken forcible possession of some land belonging to Spain in the neighborhood of Ceuta, and have hitherto refused to listen to the remonstrances of her Government. Nay, (the letter further states,) the latter having consulted the French, the conduct of the Moors was deemed so unwarrantable at the Tuilleries, that they not only advised to an open rupture, but, on its stating that 20,000,000 rs. vnd. would be required to commence hostilities, which sum it had not, 30,000,000 were immediately offered for the purpose by the advisers.

The following is the summary of intelligence from the Overland Bombay Courier:

BOMBAY, Feb. 1.

The unexpected turn which affairs have taken in Gwalior, has this month almost wholly occupied public attention. Two—we might almost say three—battles have been fought and won, which in character, are in my way inferior to any that have taken place on Indian soil. Our government, induced by the stubbornness and apparent preparation for resistance shown by the Gwalior court, have adopted the only means at hand, that of a recourse to arms. The enemy were the first to commence hostilities, by firing on the baggage party sent out by Col. Sleeman, of the 25th, and then on a reconnoitering party sent out by the 28th. The right wing of our army, under the immediate command of his Excellency Sir H. Gough, attacked the Mahabatis in their position at Mahajipool, while our left, under Major Gen. Gray, did so at Puniar, and gained a complete victory over them. Our loss, however, on these occasions, has been very severe—the list amounting to 141 killed and 886 wounded; that of the enemy amounts to between 4 and 5000 killed and wounded, with the loss of 50 pieces of artillery. The following are the names of the officers who have fallen in these actions, or have since died of their wounds, viz.: General Churchill, Colonel Sanders, Major Crommelin, Captain Stewart, Major-General Coblenz, Lieutenant-Colonel and Ensign Bray; 40 have been wounded. The fort of Gwalior shortly after surrendered to us, and some of the principal chiefs came in and tendered submission.

Government has declared that it is not our intention to occupy the country, nor in any shape to meddle with its internal affairs, further than to insist on the formation of a subsidiary force, to be officered solely by the Company's officers, and maintained by the Gwalior government. The army is expected to retire within our own territories immediately. The commander in chief has set out on a tour of inspection; while the Governor General was expected to start for Calcutta on the 23d. Affairs in the Punjab are still maturating, and may probably force themselves upon our attention, as unexpectedly as have those of Gwalior. In Scinde, matters are much the same. The troops, however, are recovering from their sickness; at Hyderabad little improvement has been observed, but at Sukkur the condition of our men was much more favorable. India throughout is peaceful.

Our China intelligence reaches to the 28th of December, but it is of very little interest. Not so late as per ship Helena.

In Agawam, on the 4th inst. by Rev. L. Lewis, Mr. Wm. H. Wheeler and Miss Laura Jane Worthington.

In Bristol, March 24, by Rev. E. Savage, Asaell Brockout of Bristol, and Mariett Bradley, of Wolcott.

In Suffield, on the 8th inst. by Rev. D. Ives, Mr. Wm. H. Bassett, of Tariffville, and Miss Catherine Dewey, of Westfield, Mass.

In Middletown, on the 4th inst. by Rev. John R. Crane, Mr. Horace Leonard, and Miss Lucy Harden, both of Middletown.

In Glastenbury, March 25, by Rev. James Smith, Wm. H. Wheeler, of Andover, Ct., and Mary R. Hale.

In Branford, by Rev. Mr. Kidder, Mr. Samuel Foote and Miss Sarah Russell; Mr. Wm. Bradley and Miss Mary Russell.

In East Killingly, on the 24th ult., by Rev. N. Branch, Mr. Lorenzo D. Oatley and Miss Elizabeth A. Wetherhead, both of Killingly.

North River Corn, 52c meas., 53c wt. Sales Southern at 53c.

Mr. Knoop and the Senora De Goni, the Guitarists, have arrived at the Havana.

The road to Sabanilla will be completed during the next May. Four hundred tons of iron have been already received. The gross income for 1843 on the finished portion of the road was \$42,397, and the expenses of management \$16,247. The prospect is very promising.

A fire occurred in Havana on the morning of the 23d of March which was got under without doing much harm.

From the N. Y. Tribune.

From Port Republic, Hayti.

The Brig Wm. Neilson, Captain Robinson, arrived last evening with further intelligence from the Island of St. Domingo. The Captain states that the whole Island is in a complete state of disaffection, which is increasing every day; the disaffection exists principally in the part of the Island, among the Mulattoes.

The City of St. Domingo is the strong hold of the Revolutionaries, and they muster so strong that there is no doubt of their complete success.

President Reviere had marched some time since from the Seant of Government for St. Domingo with a very large army.

President Reviere was no longer than a year ago but a commanding at one of the small ports in the Island, and was elected during the great excitement subsequent to the revolution, since when he has shown more particular hellion.

Since the marching of Reviere's army, great numbers who had joined it, and among them the principal men of the Republic, had returned to Port Republic, having marched only part the way and then returned, feigning some cause, some another.

There was little or no business doing, the business men of the Island were awaiting the result of the difficulties. A number of the stores were closed.

Capt. R. says that no vessels could, on any account, be cleared from Port Republic to St. Domingo. There were a number of foreign vessels, which, however, took no interest in the affairs of the Island.

All which is respectfully submitted.

Clocks! Clocks!

Six Cases of Brass Clocks wanted in exchange for Dry Goods. DELLIBER & BLISS, 236 Main st.

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Gimp & Fringes.

Ladies can find the largest and best assortment of the above named goods in the city, at the store of

DELLIBER & BLISS.

"Taste and Fashion."

Some men of Genius, have agreed, That *Taste*, should *Fashion* supersede—While others claim that *Fashion's* grace Should occupy the highest place,

Such worth to both is seen allied, 'Twere hard to say which should preside,

And he who would the right pursue, Should keep both parties in his view—

Then you who are of tasteful mind, And satisfaction wish to find,

Go to L. Hamilton's in taste,

And get a BEAVER to your taste,

And you who are of *Fashion's* school, And recognize her right to rule,

At Hamilton's in taste will find Superior Hats of *Fashion's* kind.

I have on hand, well trimmed and made,

A good assortment for the trade,

I've Beaver, Castor, Hats and Brush,

And Silk ones made from best of *Plush*—

Of Caps, I have as all allow,

Such styles as suit the fairest brow,

Then to L. Hamilton's repair,

For crowning excellence is there—

And Taste & Fashion will from thence,

The climax Cap, and grace dispense.

All which is respectfully submitted.

LORENZO HAMILTON,

168 Main street,

Opposite the south wing of the State House.

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To Merchants and Tailors.

The Subcriber has received from New York and Boston Auction Rooms, and other sources, a full and perfect assortment of *Clothes, Cassimeres, Vestings, and Tailors' Trimmings*. Among the assortment may be found, French, English and American *Clothes*, *Doublons* and *Cassimeres* of every shade, quality and price; rich *Vestings*, entire new styles; plain and figured *Silks*, of superior quality; *Padingtons*, *Brown, Holland, Bindings, Cord, &c., &c.*, making in all the best assortment of the above goods in this market. Merchants and Tailors from the country are invited to examine this stock, as every article will be sold as low as in New York or Boston.

DAVIS' CLOTH STORE.

No. 233 (under North Baptist church) Main st.

N. B. New Goods will be received every week.

Hartford, March 22, 1844.

4w2

Farm for Sale.

Containing about 90 acres of excellent land, lying in West Brookfield, Mass., suitably divided into Mowing, Pasture, Plow and Wood land, well watered, and under good improvement, with a good House, Barn, Horse Barn, and other out buildings, as convenient as any other. Said farm is on the stage road from Westfield to Hartford, and within three and a half miles of Westfield Depot. The school fund to support all the schools in town, and the very small amount of taxes raised, are inducements which no other town in the state can excel. Payments easy. Please call on S. S. or T. N. Fowler, living near the premises, or on the subscriber in Hartford.

L. D. FOWLER.

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THE CHRISTIAN SECRETARY.

Poetry.

For the Secretary.

My Mother's Grave.

By J. L. SCOTT.

The golden sunlight streams around,
The floral bouquet fragrance bring,
The painted birds with joyous sound
Flit by on swift revolving wing.
Here is a mother's place of rest;
For many a year will she recline—
A dove within her peaceful nest.
Till the morn of resurrection shine.

My brother stands beside me here,—
He from a distant land has come,
And now we meet where memories dear
Recall the thrills of love and home.
Oh, how the tide of time rolls back!
As fond we gaze upon this spot,
The youthful blood renews its tract,
And scenes arise long since forgot.

Here kneel we on this lonely green,
Beside the heaving turf, which hides
The precious form of her, now seen
Where never ending love abides.
Our tears are flowing, and obscure
The simple stone above her grave,
While rivers of affection pure
Our hearts with cherished fondness slave.

Descend, Oh sacred spirit now!
Breathe round thy sons, a blessing power!
Dear, gentle mother, as we bow,
Our souls great thine, earth's vanished flower!
Thy pious precepts cherished are,
Thy faith in Christ we emulate,
Thy spotless life yet be our star
To guide us through this troubled state.

How many a fervent prayer didst thou,
When toiling through this vale of tears,
Pour for thy erring child who now
Would fly where heaven its portal rears!
Oh, sainted mother, erst so dear,
And now—though I am scared and riven
By the harsh world and urgent care—
Still dear!—may we three meet in heaven!

My brother by the dearest tie
That now on earth exists for me,
Oh, let us by our mother lie,
When we have passed life's stormy sea!—
Though duty's wand may point us far
To roam apart in diverse lands,—
Thou wandering 'neath the Southern star,
And I o'er Greenland's frozen sands.

We meet once more, and o'er this sod—
The grave of her whose heart we share,
Firm, hand in hand, before our God,
Here pledge for each a brother's care—
A brother's love and lasting truth,
Which other bonds shall not destroy—
To turn within our hearts, a youth
Of changeless love, a constant joy!

Miscellaneous.

[From the Young Ladies' Friend.]

The Duel.

A THRILLING NARRATIVE.

BY THE EDITOR OF ZION'S HERALD AND JOURNAL.

The Rev. Mr. M—— was a veteran itinerant preacher of the West. He related many incidents of his itinerant life. Among them, was the following, which I give in his own words as much as possible;

About four miles from N—— is an extensive grove, well known as the scene of several fatal duels. As I passed it one morning, on my way to my appointment in that town, I perceived a horse and vehicle among the trees, guarded by a solitary man, who appeared to be the driver.—My suspicions were immediately excited, but I rode on. About a mile beyond, I met another carriage, containing four persons besides the driver, and hastening with all speed.

My fears were confirmed, and I could scarcely doubt that another scene of blood, was about to be enacted in those quiet solitudes. What was my duty in the case? I knew too well the tenacity of those fictitious and absurd sentiments of honor which prevailed in that section of the country, and which give to the duel a character of exalted chivalry, to suppose that my interference could be successful; but I thought it was my duty to rebuke the sin, if I could not prevent it; and in the name of the Lord I would do it. I immediately wheeled about, and returned with the utmost speed to the grove.

The second carriage had arrived and was fastened to a tree. I rode up, and attached my horse near it, and throwing the driver a piece of silver, requested him to guard him. While treading my way into the forest, my thoughts were intensely agitated to know how to present myself most successfully. The occasion admitted no delay. I hastened on, and soon emerged into an oval space surrounded on all sides by dense woods. At the opposite extremity stood the principals, their boots drawn over their pantaloons, their coats, vests and hats off, handkerchiefs tied over their heads, and tightly belting their waists. A friend and a surgeon were conversing with each, while the seconds were about midway between them, arranging the dreadful conflict. One of the principals, the challenged, appeared but twenty years of age. His countenance was singularly expressive of sensibility, but also of cool determination. The other had a stout ruffian-like bearing—countenance easy, but sinister and heartless, and he seemed impatient to wreak his vengeance upon his antagonist.

I advanced immediately to the seconds, and declared at once my character and object.

"Gentlemen," said I, "excuse my intrusion. I am a minister of the gospel. I know not the merits of this quarrel, but both my heart and office require me to bring about a reconciliation between the parties, if possible."

"Sir," replied one of them, "the utmost has been done to effect it, without effect, and this is no place to make further attempt."

"Under any circumstances, in any place, gentlemen," I replied, "it is appropriate to prevent murder; and such, in the sight of God, is the deed you are aiding. It must not be, gentlemen.

In the name of the law, which prohibits it—in the name of your friends, the principals—in the name of God, who looks down upon you in this place—I beseech you, prevent it at once; at least, wash your own hands from the blood of these men. Retire from the field, and refuse to assist in their mutual murder."

My emphatic remonstrance had a momentary effect. They seemed disposed to come to terms if I could get the concurrence of the principals.

I passed immediately to the oldest of them.—His countenance became more repulsive as I approached him. It was deeply pitted with the small-pox, and there was upon it the most cold-blooded leer I ever saw on a human face. He had given the challenge,—I besought him by every consideration of humanity and morality to recall it. I referred to the youth and inexperience of his antagonist—the conciliatory disposition of the seconds—the fearful consequences to his soul if he should fall, and the withering remorse which must ever follow him, if he should kill the young man. He evidently thirsted for the blood of his antagonist, but observing that his friend and the surgeon seconded my reasoning, he replied with undissembled reluctance, that he gave the challenge for sufficient reasons, and that if those reasons were removed, he might recall it, but not otherwise.

I passed to the other. I admonished him of the sin he was about to perpetrate. I referred to his probable domestic relations and the allusion touched his heart. He suddenly wiped a tear from his eyes. "Yes, sir," said he, "there are hearts which would break if they knew I was here." I referred to my conversation with the seconds and the other principal, and remarked that nothing was now necessary to effect a reconciliation but a retraction of the words which had offended his antagonist. "Sir," he replied, planting his foot firmly on the ground, and assuming a look which would have been sublime in a better cause,—"Sir, I have uttered nothing but the truth respecting that man, and though I sink into the grave, I will not sanction his villainous character by a recantation."

I reasoned with increased vehemence, but no appeal to his judgment or his heart could shake his desperate firmness, and I left him with tears which I have doubt he would have shared under other circumstances. What could I do further? I appealed again to the first principal, but he spurned me with a cool smile. I flew to the seconds, and entreated them on any terms to adjust the matter and save the shedding of blood. But they had already measured the ground, and were ready to place the principals. "Gentlemen," said I, "the blood of this dreadful deed is upon your souls. I have acquitted myself of it." I then proceeded from the area towards my horse.

What were my emotions as I turned away in despair? What, thought I, must this duel proceed? Is there no expedient to prevent it? In a few minutes, one or both of these men may be in eternity, accursed with blood guiltiness! Can I not pluck them as brands from the burning.—My spirit was in tumult of anxiety; in a moment, and just as the principals were taking their positions, I was again on the ground. Standing on the line between them, I exclaimed, "In the name of God, I adjure you to stop this murderous work. It must not, it cannot proceed."

"Knock him down," cried the elder duelist, with a fearful imprecation.

"Sir," exclaimed the younger, "I appreciate your motives, but I demand of you to interfere no more with our arrangements."

The seconds seized me by the arms, and compelled me to retire. But I warned them at every step. Never before did I feel so deeply the value and hazard of the human soul. My remarks were without effect, except on one of the friends of the younger principal. "This is a horrible place," said he, "I cannot endure it," and he turned with me from the scene.

"Now then for it," cried one of the seconds, as they returned. "Take your places." Shudderingly I hastened my pace to escape the result.

"One—two"—and the next sound was lost in the explosion of the pistols! "O God!" shrieked a voice of agony. I turned round. The younger principal, with his hand to his face, shrieked again, quivered, and fell to the ground! I rushed to him. With one hand he clung to the earth, the fingers penetrated the sod, while with the other, he grasped his left jaw, which was shattered with a horrid wound. I turned with faintness from the sight. The charge had passed through the left side of the mouth, crossing the teeth, severing the jugular and passing out at the back part of the head, laying open entirely, one side of the face and neck. In this ghastly wound, amid blood and shattered teeth, had he fixed his grasp with a tenacity which could not be moved. Bleeding profusely and convulsive with agony, he lay for several minutes, the most frightful spectacle I had ever witnessed. The countenance of the spectators expressed a conscious relief when it was announced by the surgeon that death had ended the scene. Meanwhile the murderer and his party had left the ground.

One of the company was despatched on my horse to communicate the dreadful news to the family. The dead young man was cleansed from his blood, and borne immediately to his carriage. I accompanied it. It stopped before a small but elegant house. The driver ran to the door and rapped. An elderly lady opened it, with frantic agitation, at the instant when we were lifting the ghastly remains from the carriage. She gazed for a moment as if thunderstruck, and fell fainting in the door-way. A servant removed her into the parlor, and as we passed with the corpse into a rear room, I observed her extended on a sofa, as pale as her hapless son.

We placed the corpse on the table, with the stiffened hand still grasping the wound, when a lady neatly attired in white, and with a face delicately beautiful, rushed franticly into the room, and threw her arms around it weeping with uncontrollable emotion, and exclaiming with an agony of feeling, "my brother! my dear, dear brother! Can it be—O, can it be!"

The attendants tore her away. I shall never forget the look of utter wretchedness she wore as they led her away—her eyes dissolved in tears, and her bosom stained with her brother's blood. The unfortunate young man was of New Eng-

land origin. He had settled in the town of N——, where his business had prospered so well, that he invited his mother and sister to reside with him. His home, endeared by gentleness and love, and every temporal comfort, was a scene of unalloyed happiness—but in an evil hour he yielded to a local and absurd prejudice—a sentiment of honor falsely so called, which his education should have taught him to despise.—He was less excusable than his malicious murderer, for he had more light and better sentiments. This one step ruined him and his happy family. He was interred the next day, with the regrets of the whole community.

His poor mother never left the house till she was carried to her grave, to be laid by the side of her son. She died after a delirious fever of two weeks' duration, throughout which she ceased not to implore the attendants, with tears, to preserve her hapless son from the hands of assassins, who, she imagined, kept him concealed for their murderous purpose. His sister still lives, but poor and broken hearted. Her beauty and energies have been wasted by sorrow, and she is dependent on others for her daily bread.

When we consider how many hearts of mothers, sisters and wives, have been made to bleed by this cruel and deadly custom, shall we not invoke the influence of women to abolish it? It rests upon an accidental state of public opinion, a fictitious sentiment of honor. Whose influence is more effectual in correcting or promoting such sentiments than woman's? Human laws have failed to correct it, but her influence can do it.—Let her, then, disdain the duelist as stained with blood. Let her repel him from her society as one who has wrongly escaped the gallows. Let her exert all the benign influence of her virtues and her charms to bring into disgrace the murderous sentiment which tolerates it, and it cannot be long before the distinction between the duelist and the assassin will cease.

The National Church an Incubus.

The perils of the British nation, we firmly believe are to be traced, principally to the existence of the church establishment. It produces many of the evils under which the country groans; and it obstructs the progress of religious principle, which would be the most effectual corrective of others. It is a machine for the maintenance of the forms of godliness; but the power of godliness is beyond its capabilities; the form, however, deceives, and too often prevents the power being sought or valued. It engages the patronage of the princes, nobles, and legislators; and renders them insensible of the claims of vital religion.—"Gentlemen," said I, "the blood of this dreadful deed is upon your souls. I have acquitted myself of it." I then proceeded from the area towards my horse.

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land origin. He had settled in the town of N——, where his business had prospered so well, that he invited his mother and sister to reside with him. His home, endeared by gentleness and love, and every temporal comfort, was a scene of unalloyed happiness—but in an evil hour he yielded to a local and absurd prejudice—a sentiment of honor falsely so called, which his education should have taught him to despise.—He was less excusable than his malicious murderer, for he had more light and better sentiments. This one step ruined him and his happy family. He was interred the next day, with the regrets of the whole community.

Here then is the ignoble secret of the high rates of letter and pamphlet postage proposed! The British government, to the shame of our boasted republicanism, have had the magnanimity to abolish entirely their franking privilege.—And for several years past, their mail, carrying letters throughout the United Kingdom for penny, and all newspapers for nothing, has cleared over all expenses, the average sum of about three millions of dollars annually! While, according to the statements of the Postmaster General, our public guardians at Washington have been franking, (besides vast numbers of letters, for themselves and others,) upwards of four millions of pamphlets or documents, in three weeks, (during which time an accurate account was kept as the ground of a general estimate,) weighing upwards of 179 tons!

Plain common sense men can make an estimate of the vast number and expense of teams it would require every three weeks of the long session of Congress, for transporting these 179 tons—for the most part useless, except for selfish or party purposes!

And let the common people remember that they are the sovereigns of this republic, and responsible for its laws, whether good or bad. Let them at once forward from every village petition something like the following, and their wishes will be regarded by those they have elected:

To the Hon. Senate and House of Representatives in Congress assembled: The undersigned respectfully request that you will reduce letter postage, throughout the United States, to three cents, and newspapers and pamphlets in due and equal proportion, and abolish entirely the franking privilege.

Dancing Christians.

MESSRS. EDITORS,—I have been pained at the recital of several instances of professors of religion, dancing at large and fashionable parties. At two of them, ministers of the gospel were present. Dancing was of course put off till late, expecting the clergymen would leave, but finding the time was passing, and that the clergymen were not likely to leave, the gentleman proposed dancing. Let me assure you, that they are the sovereigns of this republic, and responsible for its laws, whether good or bad. Let them at once forward from every village petition something like the following, and their wishes will be regarded by those they have elected:

To the Hon. Senate and House of Representatives in Congress assembled: The undersigned respectfully request that you will reduce letter postage, throughout the United States, to three cents, and newspapers and pamphlets in due and equal proportion, and abolish entirely the franking privilege.

DEATH OF CHILDREN.

Leighton thus wrote on hearing of the death of a child:

"Sweet thing, and is he so quickly laid to sleep? Happy he! Though we shall have no more the pleasure of his lisping and laughing, he shall have no more the pain of his crying, nor of being sick, nor of dying. Tell my dear sister, that she is now so much more akin to the other world; and this will be quickly passed to us all.

John is but gone an hour or two to bed, as children used to do, and we are dressing to follow. And the more we put off the love of this present world, and all things superfluous, beforehand, we shall have the less to do when we lie down."

A CLINCHER.—"Does not Mr. N., our neighbor, belong to the church?" I asked a youth of me one evening, as I sat musing upon a seat in Temperance Hall.—"I hear him praying often, and particularly on the Sabbath day. Our yard joins his, and I hear him praying for the conversion of sinners, and that God would prosper every means for the prosperity and happiness of the world."

"Yes, my little fellow," says I, "he belongs to the church, and I suppose is a good man."

"Well, then," says the boy, "I want you to tell me how he can be a Christian and sell rum, which nearly took you off to the drunkard's grave, and many more Washingtonians, who are now reformed?"

Does he wish you all to go back to drinking, and does he want all of us boys to buy and drink his rum as our fathers have done, and thus perpetuate the curse of his trade to our latest posterity?

If that is religion, it is a far different kind than we read of in the Bible, or hear at our Sunday schools, and is just such religion as I never want, any how."

That was a "clincher." I knew my neighbor to be a member of the church and a trifle in run, but I did not know before that children were so sharp-sighted, and capable of such powers of reason and reflection.—Selected from the *Lutheran*